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THE NUR AF SEAN

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LUDHIANA:—August 10th, 1906.

No.

32

FOREIGN TELEGRAMS.

London, Aug. 3.

The mutineers at Kronstadt consisted of 400 sappers and miners and 2,500 sailors.

The former killed their officers and then surprised the sleeping artillerymen in Fort Constantine, capturing the officers at the same time. But the gunners were unexpectedly loyal and refused to work the guns, making resistance hopeless, especially as the authorities were fully prepared and backed by an overwhelming force of reliable troops.

Seven of the sappers and miners were court-martialled for killing their officers and immediately shot.

The cause of the outbreak is purely political.

The Revolutionists have been most active, but are disappointed at the loyalty displayed by the infantry and artillery, though the latter were the first to revolt in October.

The officers fighting the mutineers at Kronstadt showed splendid courage. All the killed and wounded fell fighting.

The killed included Rear Admiral Beclenishoff and Captain Rodnieff—the latter fought in the battle of Tanshima.

News of a military outbreak at Reval has been received, but no details are given.

Mutineers on the cruiser *Pamiatova* on the Baltic coast killed the commander and four officers, but the loyalists overpowered the mutineers and brought in the vessel to Reval, where the mutineers were disarmed and imprisoned.

France has presented Turkey with a strong protest against the Turkish occupation of the oasis of Djanet in the hinterland of Tripoli.

The Porte, in reply, maintains her claim to regard Djanet as an integral portion of Tripoli.

The Lords have read the Education Bill the second time.

London, Aug. 4.

Advices from St. Petersburg state that the general strike which was anticipated has begun.

Fifteen thousand factory hands are already idle.

The railway men at St. Petersburg have been ordered by the organisers to strike work at midnight to-day and at Moscow at noon to-morrow.

The Governor of Samara has been killed by a bomb outrage. Small steamers, having quick-firing guns on their decks, are cruising on the river Neva in anticipation of labour riots.

It is understood that among those arrested in the fortress of Sveaborg and at Kronstadt were included some Labour members of the late *Duma*.

It is estimated that 600 were killed and wounded and that 1,000 are missing at Sveaborg.

There are now fifty-five thousand men on strike at St. Petersburg.

The railway strike has been postponed.

In the mutiny at Dashlagar in Transcaucasia the troops fired volleys on their officers, killed six and wounded four.

London, Aug. 5.

Although 55,000 men are on strike at St. Petersburg there are indications that the general strike will be short-lived. The men are dispirited and the leaders demoralised by the energy of the Government and the loyalty of the troops, besides the postponement of the railway strike which is the backbone of the movement.

London, Aug. 4.

In the House of Commons, last night, Sir Edward Grey, in reply to a question, said that the new instructions to Sir Robert Hart, the Inspector-General of Customs in China, do not appear to be contrary to the assurances given by the Chinese Government and that the actual administration of the customs continues unchanged, "but I am enquiring whether this is made clear."

His Majesty's Government, he said, had no reason to believe the report of Sir Robert Hart's intended resignation.

London, Aug. 5.

At a meeting of Jewish territorialists held last night Mr. Zangwill announced that Lord Rothschild with Mr. Alfred Rothschild supported the movement.

London, Aug. 6.

It is officially announced that Mr. John Prescott Hewett will succeed Sir James Digges La Touche as Lieutenant Governor of the United Provinces of Agra and Oudh.

The *Times* Peking correspondent believes that China will ask India to consent to an annual reduction of the export of opium to China and thus extinguish the trade in ten years, while issuing an edict ordering the annual reduction of cultivation leading to extinction in ten years.

Dr. Sven Hedin telegraphs from Loh on the 2nd instant that all is well and everything promises favourably.

He has secured a large and well equipped caravan.

The death is announced of Colonel Sir Alexander Moncrieff, the inventor of the Moncrieff system of mounting heavy ordnance.

The *Madras Times* referring to the resignation of Sir J. Bampfylde Fuller says:—

"We must add that in our opinion a grave misfortune has occurred. A strong man like Sir Bampfylde Fuller is required to keep order in a disturbed Province, and every effort should have been made to retain his services until a forced agitation had quieted down."

London, Aug. 7.

Owing to the failure of M. Stolypin to get the moderate Liberal leaders to join the Cabinet there is a growing feeling that the Russian court is in favour of a military dictatorship under the Grand Duke Nicholas.

An official *communiqué* declares that the Government is immutably resolved to restore order by firmness and energy, possessing sufficient force for the purpose.

Another Revolutionary manifesto urges the people to make a decisive struggle against the Government.

News from Sevastopol states that yesterday morning Revolutionaries rang the bell of the military tribunal, overpowered and blindfolded the attendant, proceeded to the office and stole the records of the revolt in the fleet, including documents relating to the case of Lieutenant Schmidt.

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EDITORIAL NOTES.

The following poem has been contributed by a friend, and we print it in the present issue as a most appropriate expression of our faith in the God of Life. As we go to press this week, the great convention at Sialkot is holding its opening meetings.

It is not the fact that many good men and women will be there which will make it a success but the presence of the Life Giver—the Spirit.

I stood by a temple great and gray,
Built in the ages long ago

By some king whose fame has passed away,
Whose name is lost, and of whom today
Nothing is known save this alone—

That back in the dim and shadowy past
He raised that mighty mass of stone.

The temple stood on a lofty rock;
Great and thick were its ancient walls.

Massive it stood and seemed to mock
The passage of years, for death might knock
At the doors of those who dwelt below;

They slipped away, but it remained
And saw the ages come and go.
And the townsmen gazed on their fane with pride
As it stood in its strength by the river side.

"See how it stands" they were wont to say,
"Of hewn granite its stately wall,
And e'en as nothing can make it fall,
So shall its Gods not pass away."

Thus proudly it stood by the Hindoo town—
That temple which nothing could ere cast down.

But the townsmen's pride and the townsmen's boast
Were not heard only by Hindoo ears,
But were known to Jehovah, the Lord of Hosts
And he smiled as he thought of that ancient town,
And the temple which nothing could ere cast down.

Then out of the forces within his call
He chose the weakliest one of all—
A tiny seed, and cast it down
On the top of the temple's granite wall,
Where it fell in a crevice and hidden lay
Through many a sultry summer day.

But at length there came a gentle rain—
The gift of God to a thankless race—
And it fell on the walls of that Hindoo fane
And found the seed in its resting place.
And there in a week one might have seen
A tiny shoot—like some grass blade green.

A.

The weeks and the months soon rolled away
And the temple stood as it did of yore,
But the shoot grew taller every day.
None in the dim courts far below
Had seen God's planting and none could know
The things which the future had in store.

The Brahmans down in the courts of stone
Worshipped as those before had done,
With never a thought that up above
The granite blocks had begun to move.

The years have come and the years have passed
Since God cast the seed on that temple wall.
But no longer there in the court below
Do the dusky Hindoos come and go;
For the temple is going to ruin fast
And the mighty rocks have begun to fall.

From the tiny seed a tree has grown
And its roots have stretched out far and wide
Thrusting asunder the blocks of stone.
The feeble spark of Life which lay
In the seed is sweeping the place away.

Thus man may look at his work with pride
And talk of the things he has brought to pass
And the mighty things which his hand has made,
Forgetting that as on a mountain side
The sun-light withers the blades of grass
Thus all of his work must pass away
As the flower which blooms and lives a day.

In this world of labour, hurry and strife
That only remaineth wherein is life.
Rocks are but dust and to dust they go;
Gold and power and fame soon fly,
False Gods are deserted and false creeds die.
For falsehoods die when the truth is known,
And time's advance will destroy the stone,
But the germ of life to eternity
Must God-like remain and resistless be.

Yet the world is dark and mankind is dead,
Or heavy with slumber—too blind to turn
To him who of Life is the Fountain-Head.
In mouldy books Life will ne'er be found,
Nor can deeds of merit done day by day
Or rites observed till we pass away
Lift our souls from grovelling on the ground.
One only there is who by touch divine
Can kindle a light in the sin-slain heart;
One only there is who to heights sublime
Can draw us, and teach us to take our part
In the plans of God for his universe.
Tis the Prince of Life—the Truth and the Way,
The Slayer of darkness, the Bringer of day—
The Holy Saviour whose gifts unpriced
But await our asking—'tis Jesus Christ.

AN OLD-TIME REVIVAL.

A STUDY OF 2 CHRON. XXIX—XXXI.

Here we have a Revival which started, to all appearance, with *one man*; so in the cases of Josiah, Ezra, Nehemiah. If we could see as God sees, might we not find it to be so in every case? From the one man it spread over a whole nation. See the possibilities involved in the prayer: "O Lord, send a revival, and begin in *me*."

Hezekiah must have been grieving in secret over the condition of Israel, and praying, before he came to the throne; see Chap. xxix. 3—17. May we not even trace back the Revival to *his mother's* prayers? See Verse 1. His mother's name was Abijah, i.e., "The will of the Lord," or "The Lord is my Father"; the daughter of Zechariah, of Chap. xxvi. 5.

Notice, too, how all Hezekiah's work was "according to the Word of the Lord," showing how he had meditated on that Word, and went on to act upon it.

His first act, Verse 3: "He opened the doors of the house of the Lord," and in doing so found them to be broken—another indication of the low spiritual condition of the land and people. Was it because Hezekiah knew of nothing worse *within*, that he began with *outside repairs*? If so, his next step undeceived him; *he faced the state of things inside*, as we must do if there is to be transformation. The house may have looked all right outside, but inside was all wrong. He let in the light, and saw the evil.

Next step, Verse 4: He gathered together the workers, and told of the sin of which he was conscious, of their own unsanctified state, of their work—neglected. He had learned the lesson that Revival must work *from within outwards*, not *vice versa*. Therefore first direction: "Carry forth the filthiness out of the *holy place*" (Verse 5).

Collective Revival must begin with Christians—with those nearest to God.

Personal Revival must begin in the innermost shrine of the secret heart-life.

Contrast "filthiness" and "holy place." What of the secret life, motives, desires, of those of us who are praying for world-wide Revival? See 1 Cor. iii. 17. How far does Verse 7 apply to us? No shining; lack of prayer (incense), lack of surrender (burnt offering); the doors shut, no daily witness for God; and as a result an up-and-down life, tossed to and fro; (Verse 8 R.V.), barrenness; no liberty (Verse 9).

See Verse 10. Is it in *our hearts*? Let us say so to other Christians. Notice the spirit: "It is in *my heart* to make a covenant . . . that His fierce wrath may turn away from us." Individual surrender should lead to widespread blessing.

See our calling, Verse II.

Verse 12: The response to Hezekiah's appeal. Not from all the priests and Levites, but from a prepared few. Perhaps they had been grieving and praying, too, but were waiting for a leader. There is no saying how many to-day, mourning and hungering in secret, are waiting for the same thing.

Verse 15: These prepared ones influenced others, so the preparation for Revival spread.

Verse 16: "They went into the inner part." (Cf. Matt. xxiii. 25—28.) No use beginning with externals. We must go to the root of things. Superficial work will not last. "They brought out all the uncleanness that they found. . . into the court"—the place of publicity. Secret sin must be brought to the light and *confessed*. This was not enough. After exposure, it was "carried out abroad to the brook Kidron," not back to the Sanctuary. Have we never seen sin and confessed it, even openly to men, and then continued in it? "He that confesseth and forsaketh his sin shall find mercy."

This cleaning work was a *thorough* one. "They began . . . they came to the porch . . . they made an end." Is there no danger of a Revival being hindered by our stopping half-way? Let us ask our fellow-workers to tell us honestly what defiling things they "find" in our methods or in our work. Then let us unitedly pray over them, and *put them right*. It was not one priest, but a united band, who "found" "all the uncleanness."

From Verse 17 we see the steadiness of the workers; they went *straight on*, giving themselves to the work, making it *the one business*, without diversion, not taking turns at it with other things. Is not this one reason why there is so much prayer for Revival with so little result? How many of us give up pleasure, or interesting occupation of other kinds, that we may separate ourselves to this? How long would this cleansing have taken to accomplish if Hezekiah and the priests and Levites had regarded it as something to be done at odd times, when they had nothing else to do? They looked upon it as *the thing that must be done*, though all other things were left undone, for which all else *must be left undone*. As the result, in 16 days "they made an end"—evidently of cleansing the house and *everything in it*.

Do not let us put what we consider the main things right, and leave smaller details wrong; see Verse 19. *Omissions must be made good*.

Verse 21: Things were ready now for special services. Sin having been exposed, and confessed, and forsaken, Hezekiah and his associates could go on to ask and claim forgiveness and reconciliation through the blood of the sin-offering, and the sacrifice of the burnt-offering. We must come back to the Cross, as they to the altar, back to



the sacrifice of Him who was "made sin for us . . . that we might be made the righteousness of God in Him," and back to His perfect consecration of Himself to God (burnt-offering), which only can atone for our lapses of consecration, and for the poverty of our surrender at its best. This first service was one of humiliation and confession on the part of surrendered workers, on behalf of "the sanctuary and the kingdom."

Then, at once, simultaneously with the burnt-offering, began the song of praise for acceptance (Verses 27-30), in faith in the promise of Lev. iv. 13-20 (cf. Rom. v. 11). Do not let us be afraid to praise publicly for what God is going to do, when we have His promise to go upon, and know that the conditions are fulfilled.

Verse 31: Following the sacrifices of Hezekiah and the workers came sacrifices from the congregation. See the power of the example of those in authority. Note end of verse in R. V. and cf. Ps. cx. 8; 2 Cor. iii. 12. Surrender must be *individual*, even in a consecrated community.

In Verse 34 see a new difficulty—an insufficiency of consecrated men among the regular workers. To remedy this lay workers had to be called in to take the place of the ordained men, and this was called "setting the service in order" (Verse 35), and was rejoiced in as part of that "which God had prepared for the people" (R. V.). Pride of place and conservative notions about position give way before a real work of God. Are we prepared for it?

This Revival was brought about "*suddenly*" (Verse 36). *God was working*, and time is of no account with Him. We may have to wait months for a Revival; but not because *He* needs the time. In co-operation with the Holy Ghost, we need set no limits of time.

CHAPTER xxx. : The blessing spreads by means of letters. For their contents see Verses 6-9, and cf. Hosea xiv. (Hosea was contemporary with Hezekiah). An invitation to return to God, from those who *had* returned. For result see Verses 10-11. If we are going to pray and work for revival, *we must be prepared for ridicule*. All will not sympathise, not even all Christians; "nevertheless" some will; and by the same route—humiliation—will come to the place of blessing. Verse 12: *God will work with us when we are right with Him*. Verse 13: Revival meetings increased in size; God brought the people. Verse 14: Further hindrances removed; holiness spreading from centre outwards. Verse 15: The workers who formerly (Chap. xxix. 34) hung back came forward, put to shame by the response of others to the working of God. Verses 18-25: Revival in full swing. Verses 26-27: Revival joy.

CHAPTER xxxi. : The Revival still spreading. Liberality of spirit (Verses 18-20). Liberality in giving (Verse 24) began with Hezekiah (Chap. xxxi. 3), followed by the people (Chap. xxxi. 4-7, 10). As Revival spreads and deep-

ens there will be no lack of funds for home or foreign work; but this does not seem to be always an *early* mark of Revival.

CHAPTER xxxi. 20-21: See the transformation from adversity to prosperity. Verse 21 reminds us again that all was the result of the prayer and effort of *one man*, working in partnership with God. If we who are praying for world-wide Revival would set out to follow Hezekiah's example, what might we not see this winter?

ANNIE W. MARSTON.

WHAT BOYS SHOULD LEARN.

There are a great many things boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life they will prove of great help to them oftentimes when they need help.

Among other things boys should learn these may be named.

1. Not to tease boys and girls smaller than themselves.
2. Not to take the easiest chair in the room, put it in the pleasant place, and forget to offer it to mother when she comes to sit down.
3. To treat mother as politely as if she were a stranger lady who did not spend her life in their service.
4. To be kind and helpful to their sisters, as they expect their sisters to be to them.
5. To make their friends among good boys.
6. To take pride in being gentlemen at home.
7. To take mother into their confidence if they do anything wrong; and, above all, never to lie about anything they have done.
8. To make up their minds not to learn to smoke, gamble or drink, remembering these things are terrible drawbacks to good men.

—Green's Fruit-Grower.

LIGHT KEEPERS.

God needs you. You are not your own, either to be insignificant or great, but you are in the service of that which is greater than yourself, and that service touches your life with its own greatness. It is as though you were a lighthouse keeper, set to do your duty on your rock. Can any life be more unpraised or insignificant? Why sit through the weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not your light,—that is the point. You are set there with this as your trust. The great design of the Power you serve takes you thus out of your insignificance.—Ex.

FORGIVENESS.

No duty is more emphatically enjoined by our Saviour than that of forgiveness. In the prayer that he taught us to pray, the plea for our own forgiveness is based on the exercise of this duty by us toward others. Furthermore, it is the only petition in that comprehensive prayer on which any comment is made by the Lord. "For," say he, "if ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." In view of this, how dare any offer this petition with enmity in his heart, and what a fearful imprecation does he call down on himself by doing so! only if we forgive shall we be forgiven.

A GENTLE CALL.

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the church, the Sabbath-school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any outward manner of living. Failing to recognize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after the change has really taken place; while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep, unsatisfied longings to become Christian after God has indeed accepted them and they are actually living devotedly in his service. It is well for us all to recognize how simply and quietly the Christian life sometimes begins.

A thoughtful girl of 16 years, living in the country at a distance from the church which made attendance irregular, read, on a Sabbath, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." And after a little thought, she added, "And I should like to live such a life." A few minutes later she knelt down and said: "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.

—G. B. F. Hallock, D.D.

WONDERS OF THE DEEP.

J. Stanley Gardiner, of Cambridge University, has been exploring the Indian Ocean and gives it as his opinion that at one time there was land connection between Ceylon and Madagascar. But it is in describing the wonders of the deep that his report grows most interesting:

"A very considerable variety of deep-sea fish were brought up," he says. "At least half the number we secured seemed quite new specimens, and, I believe, are not described in any text-book. Some of these had enormous eyes, some only rudimentary eyes, the size of a pin's head, while some had no eyes at all.

"One of the most interesting discoveries we made was that floating life is exceedingly abundant at all depths down to about twelve hundred fathoms in seas twenty-five hundred fathoms deep. By floating life I mean animals which form the food of whales and deep-ocean fish, and which up to the present have been believed to live on or very close to the surface. A variety of enormous squids were fished out, as well as jelly fish, and gigantic prawns fully six inches long. Some of these latter were blind, while others had huge eyes, but nearly all of them had phosphorescent organs, which would naturally be due to the fact that they live at a depth where almost total darkness prevails.

"The blind varieties had enormous feelers, or antennae, some of them extending to twice the length of their bodies. Some forms, such as the water flea, which is only about the size of a pin's head in surface water, we discovered six or ten times that size in six or seven hundred fathoms."

—Dundee Advertiser.

YOU WILL NEVER BE SORRY—

For doing your level best.
For being kind to the poor.
For hearing before judging.
For standing by your principles.
For stopping your ears to gossip.
For being generous to an enemy.
For being courteous to all.
For asking pardon when in error.
For being honest in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting the best meaning on the acts of others.

—Sunday-school Advocate.



MANY MANSIONS.

Christ said: "In My Father's house are many mansions." Every influence of home is there, perfect serenity, peace, no petty jealousies, no rivalries; its atmosphere is bright at all times flooding the senses and fancy with pure delight. Every person there is a brother after your own heart. This thought of home with God is the dearest to me in all these Scriptures. We have scriptural ties here binding us together but when we get there the ties will be made stronger. They will not be renewed, for they will never be broken. They will be drawn tighter. Then when the brotherhood of saints shall be gathered together we shall know as we are known. We shall find that home a center of life which transcends in lofty majesty the highest imagining of the world's holiest poets or painters.

—Selected.

FAITH.

It is not well to concentrate our thought too much on faith, lest we hinder its growth. Look away from faith to the object of faith, and faith will spring of itself. It is the bloom of the soul's health. Do not be despondent. Doubt increases doubt. Faith breeds faith. The man who stumbles and stammers out his testimony is left alone, and ought to be. If he wants other men to rally around his standard he must set it up firmly where they can see it. Do not be troubled in the day of small things. There is always a kind of man who makes easy jests at the small beginnings of great enterprises. Sydney Smith laughed at "consecrated cobblers" going out to convert the world with a few pounds laid on a greencovered table in a little village in Northamptonshire. But most great things begin small.

THREE FRIENDS.

BY CAROLYN WELLS.

By the blazing fire, in a big arm chair,
We're as happy as happy can be;
The three best friends in the whole wide world,
My Dolly and Pussy and me.

My Dolly looks 'ceedingly good and wise,
But not a word speaks she;
And Pussy can only mew or purr—
So the talking's done by me.

I read to them from my story books,
And the pictures they like to see;
I can't help thinking they understand—
The way they look at me.

My Dolly is only two years old,
I'm seven, and Puss is three,
But still we're the very best of friends—
My Dolly and Pussy and me.

—Southern Presbyterian.

ALL RIGHT IN HIS CASE.

The teacher was giving the school a little lecture on good conduct. "Let me caution you on another point, children," she said. "Avoid criticising. Don't make a practice of finding fault with other people, or picking flaws in what they say or do. It is a very bad habit to form, and will make your own life unhappy."

"Why, teacher," spoke up a little boy, "that's the way my father makes his livin'!"

"You surprise me, Georgy. What is your father's occupation?"

"He's a proofreader, ma'am."

The teacher coughed behind her fan.

"Well, Georgy," she said, "I will make an exception in the case of your father."

—Youth's Companion.

BRAVE ANNABEL LOU

Annabel Lou is only two,
And one can't tell—that is, very well—
What Annabel Lou is going to do.

Annabel Lou is afraid of a mouse,
Or a dog or a bird or a fly or a cat;
But she's not afraid to stroke the fur
Of a great big fox, and give it a pat,
And pull its tail, and handle its claws,
And put her hand in its open jaws.

Annabel Lou is only two,
And one can't tell—that is, very well—
What Annabel Lou is going to do.

But perhaps I should say, to be quite fair,
That claws and fur and tail and head
Are not exactly as first they grew,
And are harmless quite, for the fox is dead,
And it hangs round the neck—indeed, 'tis true—
Of the beautiful mamma of Annabel Lou.

—Clara Odell Lyon, in St. Nicholas.

I care very little what Mr. Field did with his great fortune. We can do without benefactions; but we cannot do without the thing that Marshall Field stood for—business integrity. At the present moment in American history, it is a greater thing to be able to say of a man, "He made his money honestly," than it is to be able to say, "He gave it all away."

—Williard G. Thorp.

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M. White.

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